The Bombay Guardian.

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WEEKLY REVIEW.

—The Bishop of Bombay preached last Sunday morning in the harbour, to a large congregation of seamen, on Matthew xv. 21-28, the account of the Syro-Phenician woman; and in the evening preached the same sermon at the Cathedral, on behalf of the Church Missionary Society. The whole service, on this latter occasion, *was intoned.*

—We are happy to learn that the principle of arbitration, of the value of which in international matters we have just witnessed such an illustration, is to be employed for the settlement of a serious difference that lately arose between the proprietor and the editor of the *Times of India.* The case is to be withdrawn from the courts of law and placed unreservedly in the hands of two gentlemen of high position.

—While the sovereigns of Europe are almost ruining the countries they govern by the enormous standing armies they compel them to maintain, they have furnished new evidence of the fact that there is a much simpler and far less costly way of settling strifes. It is matter of thankfulness that the Paris Conference has been enabled to restore harmony between Greece and Turkey. It is time to ask once more the question, May not all matters of international difference be settled by a Court of Appeal constituted permanently of representatives of all the powers?

—On the 24th of last month a Protestant religious service was performed at Madrid for the first time. The next day a very notable and appalling exhibition of the character of the Roman Catholic Clergy of Spain, and of the regime now passing away, was given at Burgos: the civil governor of that place was assassinated by priests in the cathedral! It was not the act of one or two men, but of a mob of priests; the Dean and 13 canons and about 40 others have been arrested, for participation in the crime. These are undoubted descendents of the priests who recommended and induced Philip II. to sentence the entire body of Protestants in Holland, to death, at one fell swoop, for not submitting to the Pope. The thing that maddened the priests of Burgos was that the governor was engaged in carrying out the orders for the secularization of the archives, libraries and art-collections of the churches; in other words these treasures were to be placed where the citizens could have access to them as well as the clergy.

—The week has been that of the abominable Holi. The day on which we write this is one on which sin ceases to be sin, for Hindoos, the commandments of God are suspended, the throne of God is as it were vacated, and men may think, speak and act without the slightest fear of displeasing heaven. Men who during 364 days of the year are respectable in their appearance and decent in their demeanour, on this day adorn the religion which they profess by abandoning themselves to inconceivable filthiness of speech, gesture, costume and conduct. The most obscene language that the most corrupt thoughts ever gave birth to, is addressed to women and girls whose business may oblige them to go abroad this day, to say nothing of what takes place apart from the public eye. In another column will be found an extract from a native contemporary, that can hardly be read without a blush by Englishmen; for it shows that measures formerly adopted at the instance of right-thinking Natives, for the suppression of the more public part of the celebration of this horrible festival, have within the last two years been actually abandoned, and a great impulse given anew to this scandalous Saturnalia. We hope the attention of Government may be drawn to this statement, and, although the festival is now passed, that there may be some immediate action taken. If the thing is shelved for another year, it will probably be forgotten until the festival is again upon us. The entire English community ought to resent it as an outrage reflecting upon themselves, that this horrible institution should be in the slightest degree countenanced by the authorities. We do not so much object to the custom of going about with clothes that seem to have been steeped in blood; it is fitting that the external appearance should be diabolical when the heart is so. But let it be understood that when men choose to lay aside all fear of God, the laws of society step in and have something to say to those who desire to make themselves like beasts.

We return thanks for a copy of a Sermon preached at the opening of St. Andrew's Church, Kurrachee, by the Rev. W. Ferguson.

The Annual Meeting of the Bombay Tract and Book Society is appointed to be held next Wednesday, March 3rd, at 8 P. M., in the Bible Society's rooms, verge of the Esplanade. The public are invited to attend.

The new Mission Church at Ambrolie, Khetwadi, will D V. be opened for public worship on Lord's Day morning, the 28th February, at eight o'clock, when the Rev. Dr. Wilson will preach in English, and a Collection will be made in aid of the Building Fund.

We are told that there is really something in the dew theory of Ghaut railway danger, and that the wheels of the engine are far more likely to slip when the rails are moistened with dew than when they are watered with rain. As a matter of fact the wheels bite well in the monsoon; the temperature of the rails has something to do with it, and the rain chills them more than the dew does. —It is well known that on the morning after the late catastrophe an engine that was hastening to the scene of the disaster, ran away; we are told that the method employed to arrest it was to remove the breaks and then bring them down suddenly; this was repeated two or three times and proved effectual. The Commission appointed will sit next week, and will, it is hoped, let in on these matters the light that is needed. Of one thing there can be no question, that a safety siding is emergently and urgently required at the Reversing station.

By the earthquake of the 18th January the brick wall enclosing the gaol at Silchar was thrown down, and all the wards rendered uninhabitable but one. The floor was cracked and water came up through the cracks, and the jail yard was flooded with water and blue sand ejected through the fissures. The prisoners were so paralysed with terror that only two attempted to escape, and these after a week's absence, returned of their own accord. Our object in thus referring to this matter is to point out a remarkable parallel between the incident and the account given of the gaol of Philippi in the 16th chapter of Acts. Paul and Silas, arrested for preaching the Gospel and scourged, were among the inmates of that gaol, and at midnight were heard praying and singing praises to God. Suddenly there was a great earthquake so that the foundations of the prison were shaken, the doors were opened, and every one's bands were loosed. The keeper of the prison, observing the effects of the earthquake, supposed that all the prisoners had fled, and was about to kill himself in anticipation of the apprehended judgment, when to his surprise he learned from Paul that the prisoners were all there. It always seemed to us remarkable that the earthquake should shake and batter the prison so that all restraints should be removed, without the falling of the building and without the loss of life; but here we have a parallel; the gaol at Silchar was shaken so that any body could leave it that chose, yet not a soul was killed. The other parallel is equally striking: the prisoners did not avail themselves of this wonderful delivery; they were in both instances overawed by the exhibition of divine power.

In our last issue mention was made of the remarkable fact that on the 31st of January no less than 34 candidates received ordination at the hands of the Bishop of Madras, at Palamcottah. A correspondent of the *Madras Mail* says:

"It was a very solemn and a very imposing sight to see such a number of natives kneeling before the Bishop for ordination, a sight which would please not only those who are engaged in the work of evangelization, but also those who are interested in the well-being and the civilization of mankind. As many as 22 of the candidates ordained on this day are entirely supported by their congregations, and this fact will bear out the statements lately made in two valuable articles

in your journal with reference to the Tinnevelly Mission. The Bishop conducted the service in Tamil, and was perfectly understood by the vast assembly before him. This is only a proof of his Lordship's desire to do as much as in him lies for the welfare of the people over whom he is placed. After the Ordination the Sacrament was celebrated, and a vast number remained to partake of it. There were as many as *sixty-one Missionaries* present at the Sacrament, more than 40 of whom were natives, and all were in their robes! The Bishop has had a great deal of work during the past week, but it will please those who take an interest in him to know that his incessant labours have not injured his health; on the contrary, he looked this morning extremely well. There is to be a conference of all the clergy of the Province to-morrow morning, with the Bishop at its head, to determine upon some rules and regulations with reference to the now altered condition of the Church in Tinnevelly; which from having been an *Institution* supported by the charity of the Church at home, is now assuming an independent character."

These statements are most interesting. These forty native missionaries and their flocks, may be pointed to by those who maintain that the oral preaching of the Gospel has been largely effectual in conversion. We saw somewhere the other day the surprising statement that apart from the influence of mission schools scarcely anything had been done in the way of Christianizing India !

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THE TRUTH FOR INDIA.

The *Hindu Reformer* acknowledges that Hinduism is antagonistic to all progress in civilization, and that for the means of recognizing this fact he and the party for whom he speaks are indebted to European culture. Becoming acquainted with English literature and history, they have also received convictions regarding the nature of true religion which make it impossible for them to look upon the religions prevalent in this country, with any complacency. Their ideas of God have been corrected. They believe him to be One, Supreme, Omnipotent, Omniscient, a Spirit, Pure, Benignant; and this grand conception suffices of itself to show them the falsity of a system which encourages idolatry, and whose objects of worship are wanting in all the perfections of deity. A pure and just God can only have given to his creatures commandments expressive of his purity and of his opposition to sin; whereas the gods of Hinduism are themselves actually represented as having a strange and fatal likeness to sinful man, and giving him, in their own procedure, encouragement to set aside the laws of purity and self-control. Following out the indications of this great leading discovery they see in Hinduism a thousand details that are irreconcilably opposed to true religion, the aim of which must ever be to redeem man from the power of sin and bring him into fellowship with God; details that tend to rivet faster the chains of sin and superstition.

Now we ask, from whence comes this light, this higher and truer conception of deity? Have our friends received it from what they are pleased to call the advanced thought of Europe? Is it to the scepticism of modern Europe that they are indebted for this knowledge?

In reply, we turn to the Old Testament, the canon of which was completed centuries before Christ came into the world. We open the book of Psalms, the majority of which were written a thousand years before the Christian era, about seven centuries before Plato and Aristotle lived. We may take up almost any one of these Psalms and find in it ideas about the one Supreme Being, the moral Governor of the world, corresponding in all essential particulars with those entertained by the most advanced Christians of the present day; ideas that lay the axe at the root of systems like Hinduism as effectually as those which our friends ascribe to the advanced thought of modern Europe. Here for instance, is a portion of the 139th Psalm:

"O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Thou hast beset me behind and before and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee but the night shineth as the day; the darkness and the light are both alike to thee. For thou hast possessed my reins, thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works and that my soul knoweth right well."

Here we have the most exalted description of God in his omnipresence, omniscience, spirituality, unity, sovereignty and personality. These are the grand ideas that lay at the basis of all the true religious thought of modern times; and these are the ideas that are found to be so subversive of false religion, polytheism and idolatry. For be it observed that the perfections named are not predicated of God viewed as abstract deity, outside and away from the plane of our existence, disconnected with and careless about the affairs of man, insusceptible of being affected by anything we can do. It is this false idea of the supreme Divinity, that has led to the polytheism of the nations; for men naturally feel that if God be that cold and self-sufficient abstraction that an erring philosophy would make him, they need to have something between him and themselves, something for their sympathies to lay hold of, and to give life to their worship. And if modern European thought could give to India nothing but a cold conception of abstract deity, the religions of Asia would have nothing to fear from the lore of the west. There is no power in such a conception to destroy the corrupt religions of the earth. But the teaching of the Old Testament is in strong contrast with this. It clothes the Author of our existence with all essential perfections, and at the same time shows him to be in constant and intimate relations with man; represents Him as the Teacher of mankind; in his holiness and truth condemning all their sin, and yet, in his condescension and love, instituting means for their recovery; and earnestly holding out the promise of another Testament, a fuller revelation, an incarnation of the Deity, a divine Sufferer for the sins of men. The Psalms of David, one of which we have quoted, are interpenetrated with the doctrine of the divine personality; show God deeply interested in man, lending an ear to his supplications, dissipating his darkness, ready to become the friend and the helper of the poor and needy. The New Testament is the divine response to the aspirations which have been awakened by the Old Testament; the fulness of the Revelation of which a part had been given; the divine process being that which the nature and condition of man demanded that it should be,—first the blade, then the ear, then the full corn in the ear.

Our position then is this, and it is one that we cannot but regard as incontrovertible. It is Christianity that has given to our friends who favor reform in India, the light which makes it impossible for them to regard with complacency the continuance of Hinduism. There are theists in Europe who deny that any express revelation has been given to man; but let what they have to say of God and religion be put to the test, and it will be found that the truth in it is derived from Christianity. God gave to man the amplest scope for manifesting just how much he, with his blighted moral nature, could find out of the Creator and Upholder of all things. He had thousands of years, the most beautiful regions of the earth, and circumstances the most propitious in which to work out the experiment. The intellect of the old world culminated with the Greeks; their progress in the manifold departments of culture was amazing; to this day, they remain in many respects unrivaled. Yet in the matter of religion we know how appallingly they stumbled. Their idols were very different from those of the Hindoos, being exquisite as works of art; but the deities whom they delighted in were morally not at all superior to those of Hinduism; having all the worst passions of humanity, and being simply men and women with superhuman power attributed to them. "After that in the wisdom of God," says the apostle Paul, 1 Cor. I. 21, "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." God in his wisdom suffered man to see what he in his wisdom could find out of the truth; and when after 4000 years man found it impossible to give any worthier answer than that which was expressed in the myriads of idols and bas-reliefs that adorned the temples of Greece and Rome, then God commanded to be preached unto all men the truth which had been previously made known to a people specially separated for the reception of a revelation from God.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY'S" OF OUR LORD.—XIV.

"VERILY, VERILY, *I say unto you, Before Abraham was, I am.*" John VIII.: 58.

Many surprising words fell from the lips of Jesus; words that could not and would not have been spoken by any other, in truth or in falsehood; words that imply the possession of unlimited power, absolute authority, omniscience, omnipresence. Yet there is not the least trace of pretension in such declarations; they are found in the rear of acts and testimonies that unquestionably declare the same things. In other words scarcely less surprising, he insists upon his humanity, his limited nature, his restricted knowledge, his privation (as a man) of all merit: there

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is none good save one, that is, God; I can of mine own self do nothing. When we see him walking on the waters, controlling the elements, raising the dead, we feel that it is simply condescension on his part to unfold to us the mysteries of his being, to tell us of that God who is manifest in his flesh, and of the humanity in which God is manifest.

But no more astonishing word ever fell from the lips of Christ, than this: Before Abraham was, I am. Should any one fancy the meaning to be, Before Abraham ceased to be, I am, the Greek will correct him; its meaning being, Before Abraham existed, I am. The I Am is the I am of divinity. "God said unto Moses, 'I am that I am; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you; the Lord God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you." Ex. iii: 14, 15. All the fulness of the Godhead is in these words. If we think of One upon the throne of the universe competent to utter the I am of supreme divinity, and to speak universes into existence or non-existence, let us know that that One says to us in Christ, I am. The "I" of Christ is the "I" of God. He that hath seen me hath seen the Father. 'I will, be thou clean,' said Jesus to the leper; and the immediate annihilation of the man's leprosy, shows us who it is that says 'I will.'

He was in the world and the world was made by him and the world knew him not. Constrained by an evil heart of unbelief, man has departed from the living God, the God in whom is life, and who alone of all beings is able to say in the sovereign sense of the words 'I am;' has departed from the living God and made gods for himself in whose presence sin is less tormenting. The 'advanced thought' of the present day is against idolatry; but it is also against the idea that there can be any special manifestation of God. The tremendous interval which separates God's almightiness from our pettiness, is taken as the measure of the impossibility that he should become manifest to us. But an equally tremendous consideration is neglected, namely, that God is love and delighteth in mercy and has made man in his own image with the very purpose of revealing himself to him. Man is fearfully and wonderfully made, being made so that there may be a sublime manifestation of God in his nature; and the proof of this is given in the person of Jesus. The I am was made flesh and dwelt among us. If we were walking in accordance with the true laws of our being, we should have no difficulty in understanding this matter of the Incarnation; our repugnance to believe shows how sin has made havoc of our nature, what a ruined thing is our boasted humanity.

Before Abraham existed, I am. I that speak to you from the lips of Jesus of Nazareth, spoke with Adam within and without the walls of Paradise; walked with Enoch; shut Noah in the ark; called Abraham out of Haran; and spoke to Moses out of the burning bush. All the divine wisdom that makes the Gospel precious to the believer, was present when commandments were given to the patriarchs, when the law was proclaimed on Sinai, and when the prophets spoke to the kings of Israel; even as the wisdom and knowledge that speak to men from the fruit-laden branches of the mature tree, are present with the seed and with the sapling.

The Old Testament sins and deficiencies that are so offensive to the disciple of the New Testament, could not have been dealt with by a revelation like that of the Gospel. God could have taken away the liberty of man, and then have stamped arbitrarily upon his mind whatever seemed good to Him; but God is Himself, and not what we may fancy him: therefore he has left man his liberty and given him such a revelation as he could be persuaded to receive; beginning with a comparatively slight interference with his will, allowing a large exhibition of reckless and vicious self-will; increasing the measure of that interference, and curbing that exhibition, by slow degrees; gradually breaking him in; not forsaking him utterly, when violent outbreaks and relapses seemed to show that nothing had been won; foreshadowing and preparing for the future fuller dispensations of truth. Imagine Moses descending from Mount Sinai with the tables of the law, and descrying the Israelites prostrate before the golden calf; imagine him drawing near and addressing them in the language of the Sermon on the Mount. They to whom the merest letter of the law was almost unendurable, would never have been persuaded to receive, even if they could have understood, a law that searched the heart and taxed the faint germinant desire with guilt. The course of the divine revelation was that of the dawn of day; the faintest crepuscular light, showing a thousand fold more darkness than it dissipates, slowly, imperceptibly, increasing unto the perfect day. The Old Testament is the exhibition of a world of sin, with at first the faintest irradiation of heaven's light; it is a broad valley of sin, with at first a tiny rill of goodness traversing it; the rill gradually deepens and broadens into a stream, and goes on wearing a wider and still wider channel for itself; but the little rill and the broad overflowing Nile are one stream; the wisdom that was incarnate in Christ, was present with the patriarch. See the altar where Abel offers his lamb in sacrifice; see that rude altar on Mount Moriah where Abraham offered up his only and well-beloved son, and received him again as from the dead; observe the outstretched arms of Moses on the hill, securing victory over the Amalekites; consider the brazen serpent lifted up in the wilderness; the feast of the passover; the manna, the smitten rock, the Aaronic priesthood, the ascension of Enoch and Elijah; trace the stream of Messianic prophecy; and find in all the evidence that the Lamb which taketh away the sin of the world was slain from the foundation of the world; before Abraham was, I am. Lo, I am with you alway even unto the end of the world.

Notes from an Interleaved Bible.

Psalm LXXXIX. 2. The rearing up of God's spiritual temple, the addition of living stones, 'builded together into a habitation of God' is the building up of God's mercy for ever. This is the house of refuge where salvation is found by all that flock to it. It shall lift its head into the very heavens. The Psalmist refers especially to God's covenant with David; but this was fulfilled in the Gospel which Jesus the seed of David gave to the Israel of God. His throne is in the congregation of his saints. 4, 5, 7.

15. Blessed are the people who find God's mercy in his truth; who accept of his judgments concerning their sin and ill-desert, who give up their own vain ideas of things to be taught of him, and accept of the salvation provided at the cross All light is darkness to them, except the light of God's countenance; they cannot take a step without a sense of his benignant presence and guidance.

16. In thy righteousness shall they be exalted. What a passion for exaltation there is in men. But all exaltation that is not in God's righteousness, his free and sovereign gift, will have to be vacated with shame. How intensely does every man seek *some* kind and *some* degree of pre-eminence over others. Happy are they who abandon this pursuit and go down to that low place of ill-desert which the Bible assigns to each one of us. Is there then no exaltation? Yes, in God's righteousness; God is to show it and the way that leads to it. The believer is first exalted in Christ; he is intimately united to this most exalted being, and this is a thousand-fold compensation for all worldly humiliations. Then when Christ appears in his glory, that is, when the idea of glory shall be taken away from all that is in the world and Christ is seen to be the Lord of glory, the only prerogatived dispenser of glory, then will the believer participate in that unimagined glory. But he that is last of all and servant of all shall be first of all. Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit.

19. Holy one; not the same in Hebrew as the word in the previous verse.

22. The son of wickedness did afflict David abundantly as his Psalms testify. The promise is to be understood as that of Christ, There shall not a hair of your head perish. Who will harm you if ye be followers of the good?

20-29. These promises are to the anointed one. All that remained over from David, unfulfilled, was fulfilled in Christ, the first-born of many brethren.

34. It is not God that breaks with his people but they with Him. It is a part of the covenant that God shall chastise them and they shall profit by it. Merely nominal Jews and Christians are hardened by chastisement.

35. I will not lie unto David; he shall not in vain trust in me, call upon me.

36. His seed: believing and obedient; for the scripture has regard to no other.

38-45. This passage is like one of Job's outbursts; like the exordium of an advocate for the prosecution, God himself being the Defendant. God allows us to bring our hard thoughts to him, but not to go with them to others. God is here described as doing the very things which in 20-29, He declares he will never do. It follows of course that the engagements of 20-29 are conditional. God will be faithful in the maintenance of his own covenant; but the covenanters must also be faithful. His engagements are with his people, who hear and honor him; not with a people who forsake and disobey him. On the fair side of the covenant is honor, on the reverse is shame.

47. Wherefore hast thou made all men in vain? In Romans VIII. 20, a thousand years afterward, we find an answer: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

52. Let us come to God himself with all the doubts and difficulties that meet us in his providence or in his word, and our conclusion will always be like this of the Psalmist.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN.—After spending a month in "the regions beyond" we are again among our own people. We found many things to interest us in our excursions, but it is still more pleasant to worship in a chapel with a company of whom many are—not to say children—our brethren and sisters in Christ. They have their pastor and deacons and have shown themselves well able to walk without leading strings. At the request of Pastor Mahipatrāw, I occupied the pulpit or rather the table, in the morning. But I had the privilege of being a hearer in the evening. There was a church meeting in the interval between the services and two young men who presented themselves as candidates for church membership were very thoroughly examined. The church decided to defer the reception of one who belongs to a village eight miles to the east of this. The other who belongs to a village three miles to the north-east, though at present in my employ, was received. He was baptized by the pastor after his sermon, and entered into covenant relations with the church. No one had been received from his village before. He is the first one received this year. Pastor Mahipatrāw had the privilege

of receiving six members on profession during the latter half of last year. There are also other candidates from villages that are not now represented in this or any Christian church, as well as in villages that are represented. And though the parish that is now geographically too large, is likely to become still larger by such accessions, we may hope that Pastor M. will receive "more grace" and have both bodily and spiritual strength for his important and increasing duties. His wife seems a help-*meet* for him, and since Pastor—— has been compelled by the unfitness of his wife to resign his charge, this is matter of special thankfulness.

A large part of the people of this village has gone to work on the new road that Government is making from Ahmednuggur to the Eastward. It passes near "the Mahal" (Sûlâbat Khan's tomb) and comes down into the valley near Tisgâw. It is one of the roads that have long been needed, but that are made *now* to furnish employment to those who would else be without work and without food. On Saturday I visited the neighboring village of Kanthê. The people were hard at work excavating an old *bâraw* (or small, walled tank). Its walls had fallen in and it had been filled by the silt of a small stream so completely that for fifty years past no one knew just where it was. By digging here and there the locality was ascertained and now the restoration is in progress. The stones that they were exhuming were hewed by those skilful workmen of the past, who go by the name of Hêmâdpant. The funds required for this and many works of public utility in this region, are granted from the Local Fund, which is formed by the collection of an anna, voluntarily given by the cultivators, in addition to every rupee paid government as rental of the land. It is administered by the revenue officers.

But I took up my pen to write a few words about the regions beyond the field we have been cultivating for the last eleven years. We were much pleased to find the people so friendly and ready to hear our message. The crops there though much below the average in years of plenty are far better than those in these parts, to say nothing of the district around Khokar where our winter's tour began, that had been burnt up by the drought. We followed the row of large villages at the base of the hills from Shingawê Tûkâi to Pâthardî and then leaving the hills went off North towards the Godâwari as far as Shewgâw. Wherever we went we found Mahârs who had studied Christianity with a greater or less expectation of at some time professing their faith in it. But it always seems strange to me that there are only two or three at most, and oftener only one such in a village. How is it that we find no community that is ready to embrace Christianity? It is very desirable that a mission station be formed in some central place from which these scattered neophytes would be farther instructed and gathered into churches, and from which the impression that has been made on the people generally might be deepened in expectation of the day when the Lord shall "breathe upon these slain that they may live" and "stand up upon their feet an exceeding great army." I know of no part of the country that offers a more inviting prospect to those who are ready to go forth and endure hardships that they may preach the word and who would receive souls as their wages and gather fruit unto life eternal.

We everywhere found our magic lantern very useful in collecting and impressing a large audience. I do not suppose it would be the means of drawing the people together for a long series of evenings, unless novelty were kept up by the use of slides that they had not previously seen. But for a few evenings it is a great attraction and gives access to many, who would not without some special attraction voluntarily come within range of the preached word. Our largest audiences were at Pâtharde, a very thriving village, where a hundred and fifty boys attend the government school and where a great crowd assembles every Wednesday for the bâzâr. One evening we estimated there were a thousand present at our lecture and another evening more than a thousand. We interspersed some of the songs of Zion from the Gâyânâmrit, in connection with the exhibition of scenes from the Holy Land. The audience listened to the singing in every case with entire silence and then showed signs of great satisfaction. During the day I found attentive audiences wherever I would stop in the streets, but they would be only of twenty to fifty individuals. In no case could I collect a hundred and retain them. We look back on the week we spent at Pâtharde with great satisfaction. When shall we be allowed to go there again? "Pray ye the Lord of the harvest that he would send forth laborers into his harvest."

I am,
Yours in the good work,
S. B. F.

Dedgâw, Ahmednugur Districts, February 16, 1869.

Epitome of News.

SATURDAY, February 20 1869.

—*Times of India*; Lahore, 18: "The *Indian Public Opinion* of to-day states that the Bezootees, whose Chiefs are now treating with Government, about last year's raid, have surprised a tower, near Kohat, held by militia, killing one man and carrying off two. A tower near the 4th Punjab Cavalry lines was also fired at."

—Same; Calcutta, 19: "The Lieutenant-Governor of the North-West Provinces states that the apprehensions of famine have now ceased. The condition of the Central Provinces and Punjaub has also much improved.

"Government have published papers relating to the reform of Indian weights and measures. The question now rests with the Home Government.

"A meeting of the Chamber of Commerce has been held, for the purpose of hearing Mr. Cooper, (the explorer of the route from India to Western China,) give details of the result of his explorations. A Committee has been appointed to confer with Mr. Cooper for the purpose of furthering this object.

"Government have decided to appoint a Director of Traffic in the Indian Telegraph Department, with a view to improve the working of the lines."

—*Englishman*: "There can now be no doubt on the subject of the Russian occupation of Eastern Bokhara. Samarcand is the capital of a new administration called the Zerafshan district, which, as we stated some time ago, is under the rule of General Abramoff. The district itself has been divided into two circuits; General Abramoff remains at the head quarters, Samarcand, while his subordinate, Lieutenant-Colonel Karganof, has charge of the Katty Kurgan Division. Katty Kurgan is a town in the centre of the Zerafshan valley, and about half way between Samarcand and Kermineh, the second place in the Khanate. The Zerafshan district is garrisoned by all the troops lately employed against Bokhara by General Kaufman. The Russians are busy making roads, so as to render the communication between their various acquisitions and Tashkend, their head quarters, easy and safe."

—A report has reached Rangoon that Moung Bah, one of the pupils of the Revd. Mr. Mark's School at Mandalay, had been beheaded by the King's order, for going into one of the monasteries with his shoes on.

—Chevalier Dr. Von Scherzer, in charge of the Scientific Section of the Austria's expedition to Asia and Africa, present at the last meeting of the B. B. R. Asiatic Society, said on that occasion: "According to my own judgment, and what I have heard from professional men, there is not the slightest doubt the Suez Canal will be open to all seafaring nations on the 1st October next in its entire length of 162 kilometer, with a depth of 8 meter (26 feet,) a width of between 60 to 100 meter on the water's edge and of 22 meter at the bottom. I feel quite convinced that there will not be any difficulty in common merchant shipping of from 1,500 to 2,000 tons getting safely through it at the rate of about 3 to 4 knots per hour, so that the whole passage of the Canal will occupy from 16 to 27 hours. The Company has likewise decided that each vessel shall pay about 10 francs (8s)—(not £1 sterling as *erroneously stated* in Lord Mayo's Report)—per ton, and they will moreover warrant the safety of the vessel. Now if the statements, are exact—and considering the respectability of M. Lesseps as well as that of his distinguished Engineers, Messrs. Lavalley and Borel, there is no reason to doubt them—I am sure, that an immense commerce will take place between Bombay and Germany."

MONDAY,—February 22.

—*Overland Mail*: "Great excitement exists in Madrid. The Civil Governor of Burgos has been assassinated in the cathedral by priests.

The arms have been torn from the Papal palace at Madrid, amid shouts of "Down with the Nuncio!" The crime at Burgos has aroused indignation throughout Spain.

The Prince Royal of Belgium was buried amid national manifestations of grief on January 27.

Mr. Burlinghame, the Chinese ambassador, and all the members of his embassy were received by the Emperor Napoleon, at the Tuileries, on January 24

The six directors of Overend, Gurney & Co., charged with conspiracy to defraud, have been committed for trial.

Sir R. Glass has been unseated at Bewdley for bribery through his agents.

Mr. Bruce, the Home Secretary, has been returned for Renfrewshire unopposed.

Earl Russell has published a third letter on the state of Ireland, which has been severely criticised.

The ballot experiment at Manchester resulted in favour of Mr. Ernest Jones, since deceased.

Further orders have been issued by the Government for reductions in the Dockyards at Portsmouth and Chatham."

—Same: "Mr. Edwards is an Official Assignee in the Court of Bankruptcy, receiving, in return for the duties he is supposed to render in the interest of public justice to the estates under his charge, a certain salary. In the course of these duties, the Official Assignee could not but acquire an acquaintance with the private affairs of many City firms, of a nature not available to the general public. At least, it is impossible to understand what other qualification could have recommended Mr. Watkin Edwards, in spite of his bad memory, to the notice of Messrs. Overend, Gurney, & Co. So highly did Overend, Gurney, & Co. think of Mr. Edwards's talents, that they engaged him at a salary of 5,000*l.* a year, to do them a certain service.

"What the nature of that service was, unfortunately, the world may not know; for just at this point, by some curious fatality, Mr. Edwards's memory broke down. For the life of him he cannot remember why Overend, Gurney, & Co. should have given him 20,000*l.* for four years' work Perhaps it was out of a spontaneous feeling of admiration for Mr. Watkin Edwards's public character as Official Assignee. An unkinder theory is, that perhaps it was because of Mr. Watkin Edwards's peculiar gifts in regard to memory. The faculty of judiciously forgetting is a rare and valuable one; and it may be that what the world deems a defect in Mr. Edwards's character was really the cause of his unexampled popularity among the discounting firms. At any rate, Mr. Edwards was employed—he does not know why—by Messrs. Overend, Gurney, & Co. for more than four years. So overpowered was he by the singular confidence reposed in him by the house, that immediately after receiving his 20,000*l.* for services rendered and to be rendered, he makes a present of 5,000*l.* to one of the then partners, Mr. D. W. Chapman. Here again Mr. Edwards's bad memory comes in, and we are left in the dark as to the reason which prompted him to this peculiar transaction. So scrupulous is he under his mnemonic affliction, that he will not swear to anything positively at all. And yet there are innumerable mysteries in his dealings with Overend, Gurney, & Co. requiring a very strong mind indeed to comprehend, and deserving, as one might think, of comprehension. Not only did Mr. Edwards obtain 5,000*l.* a year from Overend, Gurney, & Co., but he is also discovered to have been receiving, at the same time, regular salaries, diversified with presents in various shapes, from various firms with which Messrs. Overend, Gurney, & Co. were doing business. Of so peculiar a nature were his services, that although he has forgotten what they were, they were paid for at least three times over by what should have been contrary interest. For, in the first place, Mr. Edwards got a salary from the Bankruptcy Court for taking care of insolvent estates; then he got a salary from Overend, Gurney, & Co. for helping them to something connected with those estates; and finally he received presents from the very firms which he is paid by Messrs. Overend, Gurney, & Co., for watching, and whose affairs, at some time or other, he might have to administer in an official capacity!"

"From Spain we learn that the civil governor of Burgos was assassinated on January 25 by a mob of priests, and that the crime was committed within the cathedral. A state of siege has been proclaimed at Burgos, and above fifty per-

sons have been arrested; amongst them the Dean and thirteen Canons of the cathedral. The motive of the assassination is made clear by the announcement that the Provisional Government have issued a decree taking possession of the archives, libraries, and collections of art in the cathedrals, churches, and monasteries, which will be considered henceforth as national property. It was when he was proceeding to take an inventory of the art-treasures belonging to the cathedral of Burgos that the Governor was murdered. Four students of the seminary who had precipitately taken to flight, and thereby placed themselves under suspicion, have been taken into custody by the authorities at Miranda. Money is said to have been distributed among the disaffected portion of the inhabitants. The assassination has aroused the greatest feeling of indignation throughout the whole of Spain."

"A Madrid telegram says that the details relative to the assassination of the Civil Governor of Burgos are appalling. His body was mutilated and torn in pieces, and then was carried before the chapter of the cathedral, the members of which again committed violence upon the shapeless remains. A telegram, dated yesterday, states that the Provisional Government has been obliged to issue a manifesto to calm the agitation of the people."

"The Rev. F. L. Jones, Ordinary of Newgate gaol, says, that he has conversed with all the boys brought into the gaol, and particularly with those who appeared to have had a good education. and to have been brought up by respectable parents, and he had discovered that all these boys, without one exception, had been in the habit of reading those cheap periodicals published for the alleged amusement of the youth of both sexes. He found that the stories which produced the greatest impression upon their minds were those in which the worst scoundrels were successful in wickedness. One boy in particular had set before his mind a hero of great strength, who flinched from no crime of violence, as his example, and endeavoured to improve his own strength in order to resemble him. These boys generally visited the theatres, and the strongest impression was always produced by the plays in which the vilest villain was the hero."

—*Bombay Gazette*: "A large number of ladies and *gentlemen* assembled at the bungalow of Mr. Manockjee Cursetjee, Malabar Hill, on Saturday afternoon, on the occasion of the annual exhibition of the Alexandra Institution Lord Napier of Magdala presided over the meeting, and Mrs. Fitzgerald was present, and gracefully presented the prizes to the pupils. The proceedings commenced by the pupils singing some pieces of music in admirable style, and several recitations were delivered by different young ladies in a manner which showed, not only that they had been carefully trained, but also that the young ladies are thoroughly acquainted with the English language. We last year congratulated Mrs. and Miss Mitchell upon the admirable manner in which the young ladies under their tuition sang and recited, and we are certain that all who were present at the exhibition on Saturday will join us in again congratulating these ladies on their success."

—The mortality at the Mauritius in 1868 was 19,011 against 41,100 in 1869.

—Government telegram: "*Calcutta* came into collision off Lizard, captain and thirty men lost. Vessel abandoned but brought into Plymouth by the *Terrible* in a sinking state. Seventy miles cable had been thrown overboard to lighten ship. We have the *Calcutta* in dock, and two hundred miles cable safe; hope to pick up the seventy. We expect *Calcutta* will start afresh in April. *Tweed* detained but sails on the 17th February. We think *Tweed's* cable should be laid and buoyed immediately, and *Calcutta's* cable laid after monsoon."

—*Friend of India*: "A curious annual ceremony now fast becoming obsolete, called the *Toolah* or weighing the chief female of the household, is still practised in some Hindoo houses, even in the Presidency. The lady is weighed against an equal weight of gold, or silver, as the case may be, which is then distributed to the Brahmins who doubtless devoutly pray that her shadow may never grow less. The Calcutta papers tell us that Rajah Kali Krishna's wife was lately weighed and Rs 10,000 divided among the Brahmins. Either the lady must have attained an unusual weight or the Rajah's liberality transcended the ordinary limits."

"The *Christian Intelligencer* gives an interesting account of Imaduddeen, the learned convert who for sixteen years persevered in the search after truth in vain, first amongst Moulvies, and then amongst the Soofies. When a Mahomedan, he wrote a great part of a Commentary on the Arabic Koran, and many other treatises on secular subjects. He now occupies himself in preaching Christ by word of mouth, and in the compilation of Urdu Christian works, some of which have proved of great value. In the space of three years he has published the following books: (1) The *Tahqiq-ul-Imân*, a comparison between the Christian and Mahomedan religions; (2) The *Wâqiât Imâdiya*, a short Autobiography, giving an account of the workings of his own mind in the quest of truth until he found the Saviour; (3) The *Ittifâqi Mubâhisa*, an account of a public discussion held with Mahomedan Moulvies; (4) The *Haqiqi Arfân* consisting of 12 numbers of a monthly series of tracts on various Christian subjects; and (5) The *Hidayat ul Musulmin*, a detailed reply to the well-known Mahomedan work, the Ijazi Isawi, which seems to be the armoury from which the Mahomedans of North India daily forge their chief controversial weapons against Christianity. This reply, of some 460 closely-written pages, has just been published; and it is believed to be a decisive one, exposing the unfair reasonings and mis-statements of the writers of the Ijazi Isawi, and pointing out that the arguments are in many cases only additional proofs of the truth of the religion of Christ."

—The Bishop's College, Calcutta, which s under the care of the S. P. G., is declining. it had last year 11, and this year only 8 pupils.

TUESDAY.—February 23.

—Galle telegram: "The *Bombay* brings news that the war in New Zealand is nearly over. The local forces have obtained a decided success over the rebels at Kooti."

—*Ceylon Observer*: "Recently in conversation with a native gentleman, we learnt a new and startling fact in regard to the terrible superstition which has so strong a hold on the minds of the Kandians. It appears that when the devil priest or the native doctor is called in to see a sick person, his first question is, 'Who is your family devil-?'—the belief being that from generation to generation certain demons cling to certain families with all the tenacity which distinguishes gout and other hereditary diseases."

—The daily papers contain long reports of a learned and valuable Lecture on "The English Tongue" by the Rev. W. B. Keer, before the Mechanics' Institute.

—*Pioneer*: "A *musth* elephant belonging to Government, broke loose here yesterday morning, despite all the efforts of his mahout, and has been roaming about Deriagunge and the neighbourhood of the river all day. Doing damage of all kinds; and we regret to say killing three people—a woman and her two children. The mahout, it is said, behaved most gallantly, never quitting his seat on the animal's neck, and occasionally moderating, though he could not always control, its outbreaks of fury."

—*Home News*: "The death is announced of the Rev. Dr. F. W. Krummacher, of Berlin. Dr. Krummacher was court preacher in the time of the late king, and warmly supported his majesty in his various schemes for extending Protestant principles. He was the most distinguished clerical member of the religious party called in Germany Pietists, and in England Evangelicals, and wrote a number of books, which have been published in England under the sanction of the Religious Tract Society, and which are great favorites in many familes. Among the best known of these works are 'Elijah the Tishbite' and 'Elisha.'"

—We would invite particular attention to the following from the *Mitradaya*: "It will be a source of inward satisfaction to us, if our Indian votaries of Bacchus would suffer the abominations of the Holi-festival to be dismissed to the limbo of oblivion. We can never persuade ourselves to think, that the excesses which are commonly indulged in, by the bulk of the ignorant people, during the so called festivities, have any foundation to rest upon in the dictates of the Hindu religions. On the other hand, we cannot but confess that neither our reason nor conscience would permit us to profane the divine revelations of a prophet, by including under them those breaches of morality from which our understanding recoils with shame and sorrow. When, however, neither reason nor religion comes forth to extenuate the immoralities of this *sacred* season, we must, as a matter of course, infer that the licentious propensities of the Bacchanalians are to be held responsible for their frequent practices of indecency. In the first place, we must premise that the Holi-festivals are far from being among the most honorable of our national holidays. Mock processions are seen by day and by night which would outrage the feelings of any sensible person. The votaries who come to honour the mock bridegroom with their presence betray their indecency by their ridiculous gestures and fill the air with their hideous cries and exclamations. No hymns are chanted but those in honour of the lord of misrule. The stupid tomtoming wearies the ear with its invariable and monotonous thunders. To aggravate these flagrant breaches of morality, the gestures of the so-called bridegroom serve as a finishing stroke to the outrageous indecency of the whole train; in other words, the impurity of their language, the wantonness of their actions and the lewdness of their gestures are a shocking spectacle to every eye. Humanity is ashamed of these barbarous practices which are of so frequent recurrence during this so called festival, for it would indeed be a difficult problem for any one man to solve how that season came to be considered as sacred, which makes a man 'no better than a brute.' In short, should we go to find a parallel for these intolerable festivities in the history of the ancient European nations, we would place them side by side with the Dionysia of the Greeks and the Saturnalia of the Romans.

"The celebration of the Holi-festivities in the next week is looked upon with breathless impatience by a large section of the vulgar population. We are really at a loss to conjecture how the Police authorities could be so remiss in putting a full stop to these nuisances which have of late assumed such a frightful aspect. While the authorities look on these public nuisances with undisturbed patience, fanaticism leads on these raving lunatics to break loose from all bonds of society; for indecency when she wears the garb of religion rages to madness. It is with undisguised pleasure and satisfaction that we recall to our minds how the Honorable Mangulda Nathubhai and other native gentlemen had applied to the Government authorities in 1854 to check, or rather to stop at once, the disturbances caused by national weaknesses of the Hindoos during the Holi-festival. Mr. Corfield, the then Police Magistrate, at once took such severe steps to curb the hallowed excesses indulged in during the Holi-holidays, that these public nuisances could from that moment be said to be lying in a state of abeyance, the termination of which was witnessed by the commencement of the year 1867. From that time the orgies of Bacchus have been celebrated with redoubled zeal and enthusiasm; and the connivance of the Police officers has recalled the unlicensed lewdness attending the solemnization of the Saturnalia of the Hindus."

WEDNESDAY,—February 24.

—*Daily News*. "One of the latest novelties in French journalism is to make considerable use of the New Testament. Alexandre Dumas so thoroughly appreciated the love of novelty which characterises his countrymen, that in one of his novels he incorporated a large part of one of the Gospels with great effect. To many of his readers it was the newest part of the book. The same thing is frequently done by the chief writer in a paper the circulation of which is without any parallel in England, the *Petit Journal*, a halfpenny daily newspaper which circulates some quarter of a million daily."

—Galle telegram: News from Japan states that the Mikado left Yedo on a visit to Kioti. The Kerais are fortifying Thakodate.

The *Japan Gazette*, attributes the occupation of Yesso by Tokugawa refugees to Russian intrigue.

Natives near Swatow have been punished for their attack upon the *Cockchafer's* boats.

The Governor-General of Sehance and Kansuh has suffered two reverses from Mahomedan rebels about (600) miles from Pekin.

—A surveyor at Batavia has forwarded to Lloyd's some remarks on the necessity of guarding against fire in coal-laden ships. We have been astonished at the apathy shown in this matter. A whole fleet of ships has been burned up in the Indian Ocean in the last twenty years. Ventilation for the hold seems to be all that is wanted.

—The *Delhi Gazette* says that the Rajah of Kuppoorthulla, before marrying Miss Hodges, promised to become a Christian and gave a docu-

ment to that effect, and was married as a British subject, according to English law, with English rites, civil and religious, and that consequently the marriage can only be dissolved by a divorce granted in an English Court. A separation has taken place. He is to give her an allowance sufficient to maintain her and her children.

THURSDAY,—February 25.

—*Bombay Gazette*; Calcutta, 23rd: "Sir Richard Temple, the Financial Minister, will introdnce his Budget on the 6th March, or at the latest on the 13th.

The Viceroy will probably leave for Simla on the 20th March.

—Same; Lahore, 23: "Eusoof Khan, son of Mahomed Azim Khan (the ex-meer of Afghanistan), availing himself of the absence of Sirdar Alum Khan, who had gone to Tashkurghan, has occupied Khilm and Tukhtapool. He has written to his father calling upon him to join soon; and Sirdar Abdool Rahman Khan has accordingly fled to Turkistan by the Bajour route. Mahomed Azin Khan is still at Dour near Bano, seeking anxiously for an opportunity to escape."

—The Rev. James Aitken is gazetted as Inspecter of Government Schools in Berar, temporarily.

—There was an immense gathering of Europeans and Natives on Thursday, on the Esplanade, to witness the games in which soldiers, sailors, civilians and Natives took part. Most of the prizes were carried off by the soldiers.

—Mr. C. Buxton, M. P., related the following at the dinner of the North Walsham Agricultural Society:

He was travelling in Ireland a year after the famine, and he bought a small state near Dingle under the Encumbered Estates Court. It might make the mouths of some gentlemen to water when he mentioned that, although much of the land was very rich, and although the estate was only two miles from a good seaport, it was knocked down to him for £3 an acre; but he was not surprised at the cheapness of the land when he found how villainously it had been treated. Anything more absurd and ruinous than the whole system which prevailed could not be imagined. For instance, the property was divided into tiny portions, separated by huge banks, so that fully one-sixth of the arable land must have been taken up by them; and instead of each tenant having his land in one plot, it seemed as if the fields had been shaken out of a pepper-box. Thus O'Callaghan would have a quarter of an acre; then eight or ten others had little bits next to it; then came O'Callaghan again with another quarter of an acre, and another perhaps 200 or 300 yards away; and as there were hardly any footpaths, but each one had rights of entry to his own plots across those of his neighbours', the quarelling and even litigation which prevailed among them were beyond belief. The soil between the mountain and the bog was a deep vegetable mould, but, as there was no sort of attempt to turn aside the immense quantities of water from the hills above, it was a sort of quagmire, and the weeds and rushes were a caution to see. Yet there was a horde of people living upon it in hovels little better than pigsties—indeed, the pig lived as one of the family—although this was universal in all parts of Ireland. The inhabitants were, as might be imagined, plunged into the depths of squalid poverty, subsisting almost entirely on the potatoes which they raised from their little plots of ground. There was no school, no chapel, no sign, in fact of civilisation or religion, except, indeed, a holy well, which he found adorned with bits of red rag, and so forth, placed there as offerings to the patron saint. Of farm buildings, of implements of manuring, of rotation of crops, or anything of that kind none had so much as an idea. He soon found that any attempt to improve was utterly hopeless, for the inhabitants made a long pull, a strong pull, and a pull altogether against anything which smelt of innovation At last he made up his mind to buy them all out and start afresh; and as everybody at that time was eager to emigrate he easily induced the regular tenants to leave, and the mere squatters were offered £1 a-piece if on a certain day they would pull down their own hovels and take themselves off. Just like the Irish people—they made a grand gala of the affair, set to work with a will, pulled down their houses, lighted bonfires with the timbers and turf, and drank his health, with loud cheers, in awfully bad whisky. After vainly trying to get a Norfolk tenant, he luckily hit on a first-rate farmer from Aberdeenshire; he gave him a thirty years' lease at a merely nominal rent for five years, but increasing by degrees after that, and he lent him the requisite capital on interest. The Aberdeenshire farmer threw down nearly all the fences, making ten fields out of more than 200—made roads, built a capital farmstead, drained the land in such a way as to get water power almost to do everything, even his churning—and laid down most of the land in pasture, on which he kept a large herd of cows, and drove a large trade in butter. There was scarcely now a more deserving farmer anywhere."

—*Times of India*, on Sir A. Grant's Report of Public Instruction in 1867-8: "The State expends Rs. 13,000 more on 309 college pupils than on 9,854 middle class pupils; and Rs. 74,115 more on the said 309 college pupils than it expends on 2,101 girls in the Government female schools. Again, the State expends only Rs. 1,74,061 on 91,074 pupils in the vernacular schools, while it expends more than half this sum on 1,759 high school pupils. But the expenditure in this list, which is most decidedly out of proportion to all others, is that for special education. On 252 pupils in the special schools, the State expends Rs. 1,01,573, being Rs. 26,053 more than it expends on 309 pupils in the colleges; Rs. 88,984 more than it expends on 9,854 pupils in middle class schools; and Rs. 1,00,168 more than it expends on 2,101 girls."

FRIDAY,—February 26.

—The Rev. F. G. Spring, Senior Presidency Chaplain, retires March 6th; Rev. C. T. Wilson succeeds; Rev. P. H. Le Feuvre is appointed acting Garrison Chaplain; Rev. C. F. H. Johnston is to do duty at the Presidency; Ven. Archdeacon C. H. Leigh Lye is appointed Chaplain o-Satara and Mahabaleshwar; Rev. C. Kirk, Chaplain of Rajkote and Bhooj; Rev. A. L. Onslow, of Surat; Rev. S. Stead, of Belgaum; Rev. W. J. Ffennell, of Poona.

—Deaths last week, 356.

—A complimentary address has been presented to Dr. Arnott, Inspector General of Hospitals, by the Warrant Medical Officers. Dr. Arnott is retiring.

—The Lord Chamberlain, in a circular to the Managers of London theatres, says that there is much reason to complain of the impropriety of costume of the ladies in the pantomimes, burlesques, &., which are now being performed in some of the metropolitan theatres."

—The *Deccan Herald*, 22nd: "We beg to return our best thanks to the gentleman who so kindly conducted this journal, for us, during a late severe and dangerous attack of sickness. In India, a gentleman in every way qualified to conduct a newspaper, is not easily procurable. But in Mr. M. our readers have had the benefit of the reflections and observations of a gentleman of high culture and varied accomplishments. On the part of the Proprietor and ourselves we thank Mr. M. for his cheerful and effective aid in circumstances of danger and difficulty. We trust, frequently, to see his fluent and graceful pen adorning these columns."

—*Times of India*: "We have a total gross yield of £675,000 from Import duties levied upon a multitude of things, 102 enumerated articles, beside we know not how many more too trivial to be scheduled. Now of this long array of imports, yielding 67 lakhs between them, some 13 of them alone yielded 64½ lakhs. If Sir Richard Temple is well advised, he will at once declare every import free of duty, but the dozen or score of articles from which an appreciable revenue is to be got. The export trade should be declared wholly free, and the schedule of dutiable imports struck down from 150 articles to a dozen or twenty."

TELEGRAPHIC NEWS.

London, Feb. 18th.—Lord Cairns has assumed the leadership of the Conservatives in the House of Lords.—The French Government Press continue to reproach Belgium relative to the Luxembourg Railway question, and call upon that Government to induce the Senate to reject the Bill. --The French Government has issued a circular, in which it declares its intention, to repress the late abuses of the right to hold public meetings.

19th.—The Conference has accepted the answer of Greece to the Protocol, and has declared the rupture between that country and Turkey to b over.—The thanks of the Conference for the deference paid by King George to their counsels have also been conveyed to Athens.—The Czar has telegraphed to the King congratulating His Majesty upon his adhesion to the Protocol.—Admiral Houston Steward has been appointed Governor of Greenwich Hospital, but with a reduced salary.—Addresses in reply to the Speech from the Throne have been adopted by both Houses of Parliament. In the House of Commons last night, Mr. Lowe, replying to Mr. Fawcett, said that the Indian Government had telegraphed that they had expended £7,000,000 on the Abyssinian Expedition, of which sum £4,000,000 had already been repaid by the Home Government.

20th.—His Royal Highness Prince Leopold is seriously ill.—The reception by Her Majesty of the addresses from Parliament has been postponed.—Mr. Child and Mr. Lane, Directors of the Merchants' Company, Limited, have been committed for trial.—Telegrams from Paris state that the tone of the French Press towards Belgium is of a threatening character. The *Independence Belge* says that the real cause of irritation is the liberty of the Belgian Constitution.

22nd.—The addresses from Parliament in reply to the speech from the Throne have been presented to Her Majesty in the usual manner.—The illness of Prince Leopold continues.—The election of Messrs. Eaton and Hill for Coventry has been declared valid.—Baron Rothschild has been elected for the City of London, without opposition.—The Austrian frigate *Radetzky* has blown up near Lissa, resulting in the loss of 400 lives.—Latest advices from Paris state that the excitement concerning the Belgian Railway question is subsiding, and the tone of the French Press is now more moderate.—The steamer *Bengal* with the outward Indian Mails left Suez for Bombay on the 21st instant 10 P. M. (4 hours after contract time.) —The Homeward Bombay mail of the 7th instant, reached Suez on the 20th idem.

23rd.—In the House of Commons last night, Mr. Chichester Fortescue said that Government had decided to release 49 Fenian prisoners, but 32, who were in custody, were still to be detained. —Sir H. L. Bulwer gave notice of a motion regarding the present relations between England and America.—Latest advices from Spain state that General Prim has declared in the Cortes that a Bourbon dynasty shall never reascend the throne of Spain.—General Serrano is now forming a Cabinet.—In the House of Commons last night Mr. Grant Duff, Under Secretary of State for India, said he was anxious for forms (?) and that should the House permit, he would bring forward the Indian Budget on an earlier date than was customary.

24th.—In reply to Mr. Smith, Mr. Grant Duff said last night that, since the alteration in the date of closing the accounts, nothing need prevent the Indian Budget from being submitted a month earlier than previously. He could not adopt a suggestion for a further change until the present system had been sufficiently tried.—The Right Honourable Mr. Cardwell stated in reply to a question of Mr. Ellice, concerning the relative position of the Commander-in-Chief towards the Secretary of State for War, that the authority of the Secretary of State was supreme and might be brought to bear even on minor promotions. It ought moreover to bear even on the discipline of the army.—From Spain it is announced that General Dulce has telegraphed from Cuba that the insurrection in that island can be speedly suppressed unless the insurgents receive reinforcements from abroad.—It is asserted that Ferdinand of Portugal is disposed to accept the crown of Spain.

Washington, 18th.—A Committee of the Senate on the foreign relations of America has unanimously agreed to recommend the rejection of the Alabama Claims Treaty.—The Committee is in favour of the treaty respecting the Island of St. Juan.

Pera, 22nd,—The Belgian Senate has adopted the Railway Bill.—H. R. H. the Prince of Wales left yesterday for Assouan. Official notice has been issued that the friendly relations between Greece and the Porte have been resumed.—The Sultan has consequently ordered the measures taken against the Greeks to be annulled.

Miscellany.

—We find the following interesting statements in the *Christian Work*: "Mr. Norris, a mission-

ary of the American Baptist Missionary Union, reports in the last *Missionary Magazine* his late visit to Northern Siam, and the palace of the king of Zimmay. Though torn and worn by travel, he was most hospitably received by the king, who bears the reputation of a very cruel tyrant. To his surprise, he found another missionary already settled in the town. Zimmay is in about the centre of the Karen population, among whom the Baptists have had, perhaps, the most successful mission of modern times. He found that the language used by the Karens of the North was the same as that of the tribes among whom he had been labouring. The report of his journey is very interesting, reminding one of the faith of Müller's life of trust."

—"CRIPPLES' HOME. It is estimated that there is in England alone a floating population of 100,000 cripples of both sexes, and yet, I believe, there are only two institutions in England for their use and benefit. One, for girls, located in the Marylebone Road, where hundreds of crippled girls, all poor and neglected in their homes, many street beggars, a few taken from infirmaries, several brought out of dens of vice and sin, have been received and benefited by proper Christian supervision, medical treatment, a regular dietary, and careful instruction in some feminine occupation, which has enabled many of them to support themselves in respectability and comfort. So encouraging a result led to the establishment, in November, 1865, of a similar home for boys, which has been located in Kensington. The difficulty of obtaining proper premises for their accommodation compelled the Committee to engage two separate houses at some distance from each other —one as a dormitory, and the other as working quarters—a most inconvenient and objectionable arrangement, especially for cripples. With all these disadvantages, the Home has since its foundation had an average of thirty-three boys as inmates, from all parts of the kingdom, who are fed, clothed, educated on Christian principles, and taught a trade which will enable them to earn a livelihood in time to come. The want of accommodation and means has limited the institution to *instruction* in carpentering, tailoring, and die-stamping. The Committee, however, has been using every exertion to remedy this defect, and has at last, through the Divine blessing, secured most eligible freehold premises, with upwards of an acre of land as a recreation ground; a desideratum in the case of boys so conditioned. This house is situated in Wright's Lane, running out of High Street, Kensington; and costs £6,000; but to adapt the dwelling for the objects of the institution, as well as to accommodate a larger number of boys, £4,000 more will be required: and for the provision of this sum of £10,000 we must look to the generous support of the public. The want of room has compelled the Committee to entertain only thirty-three out of more than 200 applicants. The Committee, therefore, looking first to the Almighty Disposer of all hearts, appeals to every Christian patriot and every compassionate heart for contributions to enable it to pay this large sum and establish this institution on a firm basis."

FALSE ALARMS IN GEOLOGY.

BY REV. E. BURGESS. *

(1) Has Agassiz adopted the Darwinian theory; and does he now say that an animal resembling the chimpanzee, was the father of the human race, and that Adam was not its progenitor?

(2) Have there been found in mines, tools unlike those now used, and with them the bones of a being who probably used them and whose skeleton resembled the chimpanzee?

(3) Are there any beings in existence who are not animals in the common signification but more like human beings, who are covered with hair like the monkey-tribe? and who may be the connecting link in a state of change, from tadpole to frog?

The above questions, sent to the *Congregationalist and Recorder*, have been forwarded to me for a reply. The subjects to which they refer are attracting much attention, both from thinking and unthinking men, and "lecturers on Geology" are frequently heard of as advancing similar views to those which lead to these queries. I will attempt to give, in the briefest manner, and according to the best sources of information to which I have had access, my own views in the matter.

I. As to the first question:—I have never supposed Prof. Agassiz had adopted the Darwinian theory in regard to the origin of the human race. I recollect distinctly, having seen explicit statements, either from his own pen or from others, that he rejects the development theory of Darwin—"that animals have descended from, at most, only four or five progenitors, and plants from an equal or less number"—"that probably all the organic beings which have ever lived on earth, have descended from *some one primordial form*," into which life was at first breathed. I suppose that Prof. Agassiz holds to the more common doctrine of the fixedness of the species of plants and animals, that he rejects the theory of the transmutation of species by development, and consequently that he does not believe that man has descended from the chimpanzee or the gorilla. This latter view is certainly not promulgated in the Professor's writings, in which he has given opinions in regard to the origin of man. If he has changed his opinions on these points, the fact has not come to my knowledge. The theory of Professor Agassiz in reference to the origin of man is, however, peculiar. Few, if any, of our scientific men of any eminence, have adopted it. In fact, I do not remember to have seen it mentioned with approbation by any authors, except Nott and Gliddon, in their "Types of Mankind." The theory, briefly stated, is as follows:

He divides the surface of the earth into eight *zoological provinces*, each of which, he maintains, has its distinct and peculiar *fauna*, or species of animals. These eight provinces are as many centers of creation for the animals which inhabit them; but man is an animal, and consequently constitutes a part of the *fauna* of each province respectively, and, reasoning from analogy, he must have been created originally in each province; thus making eight centers of creation for the human race. It does not follow, however, that there were only eight primeval pairs—there were at least that number—but as the animals were created, as he maintains, all over each province, and in the same numerical proportions as those in which they now exist, man was created in the same manner. And yet, in his view, all mankind belong to one and the same species. I quote his own language on this point:

"Are men, even if diversity of origin is established, to be considered as belonging to one species, or are we to conclude that there are several different species among them? The writer has been in this respect strangely misrepresented. Because he has at one time said that mankind constitutes one species, and at another time, has said that men did not originate from one common stock, he has been represented as contradicting himself, as stating, at one time, one thing, and, at another time, another. He would therefore insist upon this distinction, that the unity of species does not involve a unity of origin, and that diversity of origin does not involve a plurality of species"

Professor Agassiz professes a profound respect for the Bible, and thinks his theory is consistent with the Bible account of the creation of man. He even derives support for his theory from the Bible. The Bible only gives the account of the creation of one race—the white race—in one of his eight zoological provinces, but does not deny—as he thinks—the creation of other pairs in the other provinces. "That Adam and Eve were neither the only nor the first human beings created, is intimated in the statement of Moses himself, where Cain is represented to us as wandering among foreign nations after he was cursed, and taking a wife from the people of Nod, where he built a city, certainly with more assistance than that of his two brothers."

Such, in brief, is the opinion of Agassiz in regard to the origin of man on earth, and such the facts and reasoning by which he supports it. His theory seems to me unscientific and not supported by his facts and reasoning. He confesses that his theory, in some respects, makes man an exception in the animal kingdom.

II. The phraseology of the second question seems to indicate that the writer had heard allegations in relation to the matters referred to, which are not supported by any known facts, as far as I am aware. His "lecturer," if the fault was his, was, to say the least, somewhat loose in his statements. The reference cannot be to the parts of a human skeleton found at New Orleans or to that found at Natchez, nor to the California skull, nor to any human fossils found in *mines*, as far as I am aware. The reference must be to the "Fossil human skeleton of the Neanderthal cave near Dusseldorf," or to the "Fossil skulls of the Engis cave near Liege." The Neanderthal skull, it was imagined by some, belonged to a species of Ape of a high order. But the supposition was not borne out by other parts of the skeleton. Prof. Huxley says of the latter:—

"Having once indicated for all races of men such a community of physical constitution, such a unity of type, such an essential difference from the character of even the highest animals, we hardly need allude further to those most prominent, more elevating, more dignifying distinctions which belong to man as an intelligent and moral being; we would gladly be silent upon this side of the question, did we not feel that it would be giving up the better part of our nature not to claim that peculiar characteristic of mankind, those intellectual and moral qualities which are so eminently developed in civilized society, but which equally exist in the natural disposition of all human races, constituting the higher among men, making them all equal before God, because all of them have been created in his image, inasmuch as they have a spark of that divine light which elevates man above the present, and enables him to look forward in the future towards eternity, to remember the past, to record his destinies, and to be taught how to improve himself, and to be led in those improvements by motives of a higher, of a purely moral character."

"The question whether the Engis skull has rather the character of one of the high races, or of one of the lower, has been much disputed." And Sir Charles Lyell remarks of both:—"The two skulls which form the subject of the preceding comments and illustrations have given rise to nearly an equal amount of surprise, for opposite reasons: that of Engis, because being so unequivocally ancient, it approached so near to the highest Caucasian type; that of Neanderthal, because, having no such decided claims to antiquity, it departs so widely from the normal standard of humanity."

As far as known facts are concerned, the above disposes effectually of the allegation that fossil remains have been found of beings resembling the chimpanzee, who probably used the tools found in connection with them. If there are any facts bearing on this point that are authentic and more decisive, the statement of which has not fallen under my notice, I should like to be informed of them. They are not noticed by the principal writers on these matters which I have read.

In regard to that part of the question which relates to tools, and so forth, it is sufficient to remark that stone implements have indeed been found, unlike our moderns ones of the most improved form, but not unlike those that have been in use during the last thousand, years in some parts of the earth, and are even now in use. In fact in some parts of the world, the age of Stone has not yet passed. What has been said by Archæologists of the Ages of Stone, of Bronze and of Iron, as marking the progress of civilization, or of the development of the human race from a state of infancy in the arts, is without foundation in known facts. The following remarks of a distinguished English writer, the Duke of Argyl, give what seems to me a correct view in relation to this point:

"This fact proves that rude stone implements are not necessarily any proof whatever of a really barbarous condition. And even if it were true that the use of stone had in all cases preceded the use of metals, it is quite certain that the same age which was an age of stone in one part of the world, was an age of metal in another. As regards the Esquimaux and the South Sea Islanders, we are now, or were very recently, living in a Stone Age. And so it has been in all past times of which any record remains. The whole argument therefore which has been founded on flint implements is an argument liable to these two fundamental objections; first, that flint implements are a very uncertain index of civilization, even among the tribes who used them: and secondly, that they are no index at all of the state of civilization, among other tribes who lived at the same time on other portions of the globe."

III. In regard to the third question I know of no authentic account of the existence of such beings. Writers of the Darwinian school point to the resemblances between the chimpanzee, the gorilla and the ourang-outang as evidence of the

* Formerly Missionary in the Bombay Presidency.

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development theory. For example M. Pouchet, a recent French writer, in reference to these matters, dwells on the resemblance here alluded to, and says not a word of the existence of any such beings as the question alludes to. Let the beings be presented and placed in our museums, and then, and not till then, shall we be forced to believe in their existence.—[*Congregationalist.*]

COMMERCIAL MORALITY.

The old boast of the commercial morality of England is losing, we fear, its truth and significance. It is a noble thing for a nation, when those who conduct her great affairs of commerce with the world are men of truth and straight-forwardness, whose word even in the largest transactions is never to be doubted. This *was* the character of England, and constituted one of its chief bases of success; it is still the character of many of our merchants and traders, but we fear there is in many circles a rapid declension from the old standard of commercial morality. Names even once highly honoured are now dragged through the mire, and associated with transactions of the most nefarious character.

It is, of course, too early to give judgment upon the two great cases at present before the London Police Courts. We need only say that, if the charges made are true, they prove the most cruel and heartless conduct. These charges in the one case are to the effect that a great firm, with a time-honoured name, conspired to attract the public, under false pretences, to purchase a supposed lucrative businesss while in an unsound position, obtaining a large premium for so doing, carefully arranging to withdraw their own risks, and leaving the new company with debts sufficient to prevent the possibility of its becoming remunerative. Six directors of the new company, including two Gurneys, are now placed at the bar, charged with having been privy to this conspiracy. The evidence, so far, is very damaging. Another company has been similarly charged.

Whether these cases be made out or not, there is no doubt that they represent practices that are becoming not uncommon in commercial circles. The catastrophe of 1866, from which we have not yet recovered, revealed a whole system of fraud, by which persons of acquired property were tempted to throw it away upon bubble schemes.

The causes of this increasing commercial dishonesty are to be found, if we look deep enough, in that worship of appearances which affects present English society very extensively. The respect paid to appearances tempts men into lavish expenditure, which they strive by all means to maintain. A young man sees so much attention, even in circles where better things might be expected, paid to apparent or real success, apart from character or other things, that he becomes, if not high-minded enough to resist it, by the very air he breathes, inclined to think that, whatever men say, there is no good in life like that of making a dash in the world. He strives by hook or crook to make money losing soon his tenderness of conscience, and becoming not very particular about the method, in the vain rush after the applause which the supposed making of it is sure to gain for him. Beginning to tamper with principle, and finding many others do the same, he goes on, till rather than fail in his object he will, if he has the opportunity, engage in the most nefarious projects. Society at large, in its blind and immoral worship of appearances, or of supposed or real prosperity, as contrasted with true worth, is thus chiefly to blame for the disasters which it brings upon itself.

The heartless cruelty that results from the system it is unnecesary to dwell on. Widows, and orphans, and aged men, who after a long struggle, have saved for their declining years, are tempted by false representations to put their money into bubble schemes. The very men on whom they fawn for their supposed wealth make tools of them to support their own tottering position by getting them to hand over their capital. These men become so selfish and tremulous about their own position that they look on with cold-blooded indifference while they are leading even professed old friends to their ruin. Yet these heartless vampires were, perhaps, once themselves men of better feelings, who would have scorned such actions, but the worship of gold and the attempt to maintain false credit has utterly hardened them against the more generous or even honest sympathies of human nature.

The ultimate consequences of the increase of this system, caused, as we have said, chiefly by the superficial aspects of society, must be to do permanent injury to our commerce. The very soul of commerce, perhaps above most other things, is honesty and trustworthiness. If confidence is not felt, transactions must be greatly limited. There are no men in the world who have a higher sense of honour than upright business men, for on none are its importance and necessity more constantly impressed. The character of our merchants has been our great means of attracting the traffic of the world to our shores, and any injury done to it must soon tell upon our prosperity as a mercantile community.

But one great cause of recent evils, besides the general one that we have stated, is, that the law is much too easy in dealing with such delinquents. There are too many ways of escape out of fraudulent bankruptcy, and, where punishment is visited, it is too light. If a man steal watches and spoons, he gets his long period of imprisonment; but if he steals, on an enormous scale, by playing upon business confidence, the chances are that he will be white-washed, as it is termed, or, if caught, that he will get off easily. This is not as it should be. The housebreaker or pickpocket is nothing to the man who obtains money on false pretences, and who, knowingly and cruelly, swallows up for his own purposes, the support of the aged, the widow and the fatherless. The lenient laws are very good for honourable bankruptcy, far better, for this, then the old severe laws, but care should be taken that they can give no protection to knaves. Those abominable settlements made by a man out of that which he has not really in his possession should be set at nought. The severest punishment of penal servitude for life, or solitary confinement, should be visited on those found guilty of these monstrous frauds. Such punishment might indeed break their hearts, but they themselves have had no thought of the broken hearts of others whom they have recklessly or knowingly ruined. A few examples might make many to pause upon the brink, and would lead to a deeper detestation of the crime. It is absolutely necessary that the law be made to separate more clearly between cases of honourable and fraudulent bankruptcy, and the punishments in case of the latter be made much more severe.—[*Weekly Review.*]

PASSENGERS SAILED.

Per *Baroda*, 20*th*:

For Suez.—Mr. R. G. Oxenham, Mr. G. H. Little, Lieut. Stewart, C. Mactier, Rev. A. Horsburgh, Rev. J. and Mrs. Huber and 3 children, Mr. and Mrs. D. P. Cama, Mr. and Mrs. Germain, Rev. C. P. Wilbesham, Mr. T. W. Bookes.

For Marseilles.—Mr. Neil Macdonald, Colonel Green, Mrs. Nash, Mr and Mrs. G. D. McCallum, Dr. J. Y. Smith, Mrs. Marval, Mr, M. Cowie, Captain H. F. and Mrs. Newmarch and 2 children, Major Turton and child, Captain Hill, Mr. and Mrs. G. Webster, Mr. Thos. Horsfall, Mr. Jas. Hoodley, and Dr. White.

For Southampton.—Mrs. S. J. Harrison, Mr. J. Millar, Rev. J. Churchill and 3 children, Mr. William Kennedy, Surgeon Major C. Johnstone wife and child, Mr. W. Foster, and Mr. R. Bothamley.

For Gibraltar.—Archbishop of Goa, Rev. Leitao e Castro.

For Aden.—Mrs. Lalcaca.

Per Steamer Neera, 25th: Captain and Mrs. Lyon and 2 children, Miss. Murray, Mrs. Robinson and 3 children, Colonel and Mrs. Taylor and 4 children, Mrs Packe, Miss Fuller, Rev. Dr. and Mrs Owen, Colonel Waddington. Colonel Travers, Colonel Shuldham, Major Brereton, Captain and Mrs. Balfour and 3 children, Captain Wells, Rev. W. Schoolbred, Lieutenant Waudby, Lieutenant Hay, Mr. Wright, Mr Walters, Signor Desiré, Mr Moory, Mr Gimblet, Mr N. Addis, and Mr U. Addis.

PASSENGERS ARRIVED.

Per *Carnatic*: 21*st*:

From Southampton.—Major J. H. Pierce, Major E. Hammond, Capt. J. C. Wilkinson, Capt. Scrivener, Dr. J. T. Gray, Mrs. Newport and infant, Mrs. G. Lambert, Messrs. V. S. Eitzgerald, J. Young, J. E. Single, G. White, M. Fotter, and J. Stennett.

From Marseilles.—Capt. and Mrs. Trevor, Dr. and Mrs. Pringle Lieut. Vallings, Mrs. Showell and European female servant, Messrs. W. H. Vidal, A. Brodhurst, C. Eales, P. Creaghs, A. T. Simon, and G. W. Hawkes.

From Suez.—Sala Effendi.

DOMESTIC OCCURRENCES.

MARRIAGES.

BROWNE—CLOUGH—Feb 24th, at Christ's Church, Byculla, by the Rev. G. C. Reynell, Thomas, 3rd son of the late Joseph Browne, Esq., of Newcastle on-Tyne, to Sarah Brown, 4th daughter of the late Francis Clough, Esq., of Bombay.

MANSON—JOHNSTONE—Feb. 24th, at Saint Andrew's Church, Bombay, by the Rev. D. Macpherson, M. A., George Manson, Esq., to Mary Ann, only daughter of Alexander Johnstone, Esq.

VALENTINE—FRASER—At Beebeeapore House, Lucknow, on the 20th of July, by the Rev. James Williamson, Presbyterian Chaplain of Allahabad, Dr. Colin Strachan Valentine, F. R. C. S. to Miss Henrietta Smith Isabel Fraser, daughter of the late E. S. Fraser Esq., Civil Judge of Lucknow. No Cards.

DEATHS.

GARDNER—February 18th, at Egutpoora, of brain fever, Mr. Edward Robert Gardner, of the Railway Police, aged 37, leaving a widow and six children to bemoan their loss.

ROBINSON—February 20th at Colaba, Mary, the beloved wife of Captain Samuel Robinson, aged 42 years.

DUNSTERVILLE—At Belgrave House, St. Helier, Jersey, of measles, on Jan. 9th, Marian St. Clair, and on Jan. 10th, Francis James Henderson, twin children of Major Lionel Dunsterville, H. M.'s Bombay Staff Corps, aged 9 months.

CAMPBELL.—Feb. 22nd, at Ewart Lodge, Matheran, the infant daughter of J. Campbell, Esq.

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